

From the earliest to the latest times of Egyptian civilization "the Hawk" was the epithet of the king of Egypt and of the king alone; it took the first place in the list of his titles.<sup>1</sup> The sanctity of the bird may help us to understand why Isis took the form of a hawk in order to mate with her dead husband; why the queen of Egypt wore on her arm a bracelet adorned with golden hawks; and why in the holy sepulchre the four sons of Horus were represented in the likeness of hawks keeping watch over the effigy of their divine grandfather.<sup>2</sup>

The legend recorded by Plutarch which associated the ^ead Osiris with Byblus In Phoenicia<sup>3</sup> is doubtless late and

probably untrustworthy.<sup>1 1</sup> It may have been suggested by the resemblance which the worship of the Egyptian Osiris bore to the worship of the Phoenician Adonis in that city. But it is possible that the story has no deeper foundation than a verbal misunderstanding. For Byblus is not only the name of a city, It is the Greek word for papyrus; and as Isis is said after the death of Osiris to have taken refuge in the papyrus swamps of the Delta, where she gave birth to and reared her son Horus, a Greek writer may perhaps have confused the plant with the city of the same name.<sup>4</sup> How-

<sup>1</sup> A. Moret, *Mysteres \*Egyptiens* (Paris, 1913), pp. 159-162, with plate ^ iii. Compare Victor Loret, "L'Egypte au temps du totemisme," *Conférences faites au Muséum* (Paris, 1906) pp. 179-186. Both

these writers regard the hawk as the totem of the royal clan. This view is rejected by Prof. Ed. Meyer, who, however, holds that Horus, whose emblem was the hawk, was the oldest national god of Egypt (*Geschichte des Altertums?* i. 2. pp. 102-106). He

prefers to suppose that the hawk, or rather the falcon, was the emblem of a god of light because the bird flies high in the sky (*op. cit.* p. 73 ; according to him the bird is not the sparrowhawk but the falcon, *ib.* p. 75). A similar view is adopted by Professor A. Wiedemann (*Religion of the Ancient Egyptians*^ p. 26). Compare A. Erman, *Die agyptische Religion?*

pp. 10, ii. The native Egyptian name of Hawk-town was Nechen, in Greek it was Hieraconpolis (Ed. Meyer, *op. cit.* p. 103). Hawks were worshipped by the inhabitants (Strabo, xvii. i. 47, p. 817).

<sup>2</sup> According to the legend the four sons of Horns were set by Anubis to protect the burial of Osiris. They washed his dead body, they mourned over him, and they opened his cold lips with their fingers. But they disappeared, for Isis had caused them to grow out of a lotus flower in a pool of water. In that position they are sometimes represented in Egyptian art before the seated effigy of Osiris. See A. Erman, *Die agyptische Religion*\* p. 43; E. A. Wallis Budge, *Osiris and the Egyptian Resurrection*^ i. 40, 41, 327-  
<sup>3</sup> See above, pp. 9 *sq.*  
<sup>4</sup> E. A. Wallis Budge, *Osiris and the Egyptian Resurrection*, i. 16 *sq.*